THE MAGICAL PAPYRI.

The Mystical Literature of Egypt in the British Museum. gwwww.monnon.monnon.monnon.monnon.mon

when thirteen parts of magic were and storm created twelve of them were assigned to Egypt and that it was during his restain a bright clear sky wherein the sun idence in Egypt that Jesus learned the might make his voyage unimpeded. art of working miracles. A particular interest therefore attaches itself to any literature relating to magic which may be paperus which was obtained literature relating to magic which may be recovered from the buried libraries of Egyptian temples. During recent lation by L. Griffith, F. S. A. The that most of these papyri have found their resting place in the British museum. The correctness of the tradition as to prevalence of magic in the Nile land is amply proved, find the lay at the basis of the mystic theology of the book of the dead, and it formed the groundwork of the pseudo science of medicine in the famous Ebers papyrus, and on the reverse are written in Demetic, or the common people.

The discoveries of the last few years, in both Egypt and Chaldea, have placed a new aspect on the study of magic and

art" to the rank of a subject throwing much light on the beginnings of religphysics of man in a state of nature." On this subject the papyrus of Nosi-

Amsu in the British museum throws great light. This extraordinary religiomagical work contains a curious litany called the "Book of the Overthrowing of called the 'Book of the Overthrowing of Apep." Apep was the serpent fiend, the enemy of Ra, the sun god. To defeat him magic had to be employed. The ceremonies described are most interesting. A wax figure, for instance, of Apep, on which his pame was written in green is to be made and placed. green, is to be made and placed on a fire so that it shall consume the enemy of Ra. Or, again, figures of the fiend and his attendants are to be made of wax and to have their names written on them and to be plerced with a stone spear and then burned. This custom of wax figures of the demon is found in almost every system of magic. More important is the care advised to recite the names of the evil ones and to write and destroy them, for the name was believed to be the most vital element in nature. Unless the object had a name it could not exist, and if the name was lost it perished. Hence the Book of the Dead the special chapters to preserve the name in the next world.

The belief in the magical power of the name lies at the basis of all Oriental magic and is even found in the early Christian writings, such as the Apocalypse of St. John, where we have the passage: "Thou hast a name that thou nasty (B. C. 3200), we read: "Pepl is happy with his name"—"the name of

Tradition has always credited Egypt | at the base of Egyptian magic. The ob. with being the home of magic. In the Talmud, indeed, there is a saying that and cloud, and thus the op-

years several important discoveries papyrus was discovered in 1895 in Uphave been made, and it is fortunate per Egypt, and purchased some time that most of these papyri have found later by the trustees of the museum.

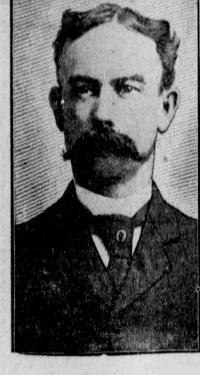
a new aspect on the study of magic and was a famous cycle of stories grouped raised it from the position of a "black round Setme-Khamnas (the eldest son of Rameses II, the Pharach of Moses), of whom there is a statue in the Brit-ish museum. He was a high priest of ion and science in the most remote ages. ish museum. He was a high priest of Magic has been well described as "the Memphis and is traditionally said to have devoted himself to the study of It represents his earliest efforts to magic and especially to a search for solve the problems of nature, and to "the magic rolls written by the fingers express his own position in the mutual of the scribe god Thoth (Hermes). relations which he felt existed through-out nature,

This papyrus was probably used by some Memphitic story teller, who read or recited it as Arab story tellers do in "The Arabian Nights" and similar works. The author has collected tales of varying ages and grouped them round his hero. Some are taken apround his here. Some are taken apparently from Christian sources, and we have a curious parallel in the story of Christ and the doctors in the temple, also a version of the parable of Dives and Lazarus, But the most like the miracles of Moses and the plagues of Egypt. These stories record a great contest in magic between the magicians of

Egypt and Ethiopia, the wisdom of Egypt being represented by Se-Osiris, the son of Khamnas. This contest seems to accord with the tradition mentioned in the Rible of "Jannes and Jambres, who withstood Moses" (II Timo-thy 3: 8). The two Ethiopian magiclans boast of the deeds of magic they can perform. One says: "I will cast my magic upon the land of Egypt, and I will cause the people of Egypt to pass three days and three nights without seeing the light." Here we seem to have a strange and almost verbal version of the ninth plague—"and there was a thick darkness in all the land of Egypt three days" (Exodus 10: 23). Another parallel is found in the words of the second Ethlopian. The magician gives as a sign to his mother that passage: "Thou hast a name that thou lifest and thou art dead" (Rev. iii, 2). The "new name" is prominent, and is evidently the same as "the good" or Ka name borne by the dead in the Egyptian "Fields of Peace," In the Pyramid text dating from the time of the Sixth dynamic (R. C. 2000), we read "Pearl is blood." The resemblance in the Helman of the sixth dynamic is not quite so close as in brew version is not quite so close as in

TILLMAN, McLAURIN AND McSWEENEY.







Senator Tillman.

Gov. McSweeney.

Senator McLaurin.

unfortunately somewhat mutilated, which seems to contain a trace of the story of Moses in the bulrushes. The where a douse of cold water sweeps son of Khamnas, the champion of Egypt, as Moses was of the Hebrews, was, according to the legend here given, a reincarnation of the older wise man named Hor, "the son of the negress," and when he defeats his opponents, one of them upbraids him with the words "Art thou not he whom I saved from the reeds of Ra (Nile)?, thy companion being drowned?"—London Post.

IN A JOCKEY SCHOOL.

Tod Sloan Says That Out of Fifty Boys That Try, Only Two Succeed.

"When a boy enters a jockey school he shuts the world behind him, like a nun that walls herself within a convent. All energy of body and soul is consecrated to his craft. To him life means the clank of the bridle, the hoofthud, the smell of straw, and the boot-maker's cry. He never learns any-thing unrelated to this life. Of a dozen stable boys I found only two that could name the governors of their respective states. Most of them believed Roose-veit to be simply a Rough Rider, and knew him as "Teddy." Only one could tell me his present office.

grit that lets them nudge death familiarly with a smiling face, a forearm and leg of flexible steel, and wits unnaturally keen on a single line. And also, that pitiful legacy of the veteran trainer—crabbed age of mind behind a baby face. You have the living picture of it all in 14-year-old Johnny Reiff, who earns in a year more than a dozen

"The early training of a jockey is thorough, severe and relentless. happy with his name"—the name of the first reference, but still it is curf-boys sleep in the stable loft over the ously similar to the turning of the lorses. Summer and winter they are waters into blood (Exodus 16: 17). awakened at daybreak by a groom boys that lead the elephant to water, promptly bellef in the power of the name lay. Lastly, there is a remarkable passage, pounding on the boards. They jump I two get into the circus, and he makes specialty.

away the cobwebs of sleep. Then to the horses, and for two hours each boy 'exercises his string.' A 'string' con-sists of two horses, and 'exercising' means walking them about the track until they are agreeably warm. After breakfast—and the food at the jockey school is of the most nourishing sort—the youngsters exercise another 'string,' and employ an hour or more in doing chores. The afternoon they spend at the track, and by 8 o'clock in the even-ing they must be abed. Plenty of time is allawed to recreation. The trainers encourage the boys in such sports as swimming, running and ball playing. By constant practice of open-air diversions, Tod Sloan has maintained his excellent condition. To this day he will leap a five-foot fence rather than go through the gate. Marbles is the vorite game of the stable boys. A winning a \$25,000 race at Manchester last year Johnny Reiff was found deeply interested playing marbles while Lord Roseberry was waiting outside the paddock to congratulate him.

"The life of the embryo jockey is full of contrast. Until a boy shows signs of a great talent he is liable to rough treatment for any mistake or disobe-dience. He learns to dread the train-er's balestick. It is on record that Ludden, an English boy, was killed through the cruelty of his master. On the other hand as soon as the apprentice displays promise, he is nurtured and tended just as scrupulously as the colt of high degree.

"Trainers are particularly anxious that the boys go to church every Sunday. One of them told me, with a flick-er of profanity that he had been hunting for two doys for a Quaker meeting house as he had just indentured a Quaker boy from a Pennsylvania poor

the same average of boys who reach the distinction of 'exercising a horse under the saddle.' This is the second step in the school, and the majority of apprentices, after three years, attain to it only to learn that they have taken on too much weight ever to be jockeys Little wonder, then, that such unfor-tnuate youth, sickened at soul, dribble out a cheap existence as 'touts,' lers and vagabonds. You can pick them out in sporting purlieus—wan-faced, stunted misfits of men. If a boy has not attained to the second step before his sixteenth year, and while he is under 75 pounds in weight, his future is behind him.-Allen Sangree in Ains-

Seven Years in Bed .

"Will wonders ever cease?" inquire the friends of Mrs. S. Pease, of Lawrence, Kan. They knew she had been unable to leave her bed in seven years on account of kidney and liver trouble, nervous prostration and general debil-ity; but, "Three bottles of Electric Bitters enabled me to walk," she writes, "and in three months I felt like a new person." Women suffering from Headache, Backache, Nervousness, Sleeplessness, Melancholy, Fainting and Dizzy Spells will find it a priceless blessing. Try it. Satisfaction is guaranteed. Only 50c at Z. C. M. I. Drug Dept.

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Ladies' fast black seamless hose, this sale-

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en, 65c value, this sale-

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5-4 Best colored table oil cloth, per yard-15c

20c fine Madras Zephyr

FX' A

ginghams, 30 in. wide, this sale, ydKID GLOVE SALE.

20 doz. Ladies' imported two clasp kid gloves, white and all colors, \$1.00 value, this sale-

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